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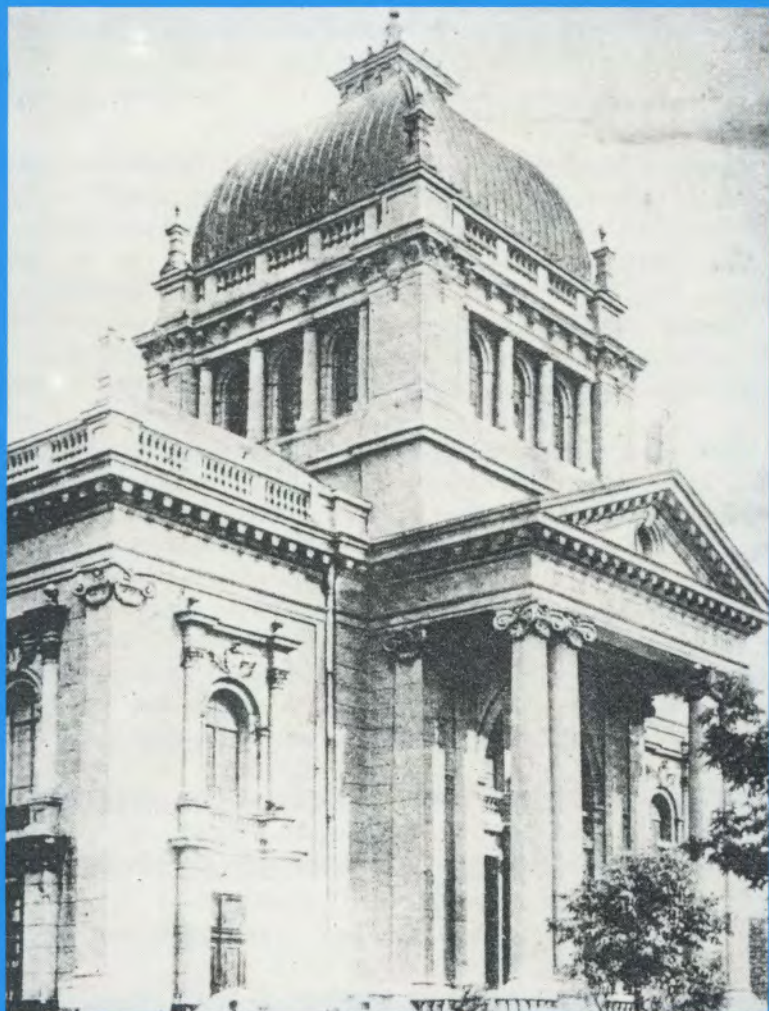
SHEKEL



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The Great Synagogue of Czestochowa

OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

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The President's Message *by Moe Weinschel*



Dear Members:

This issue could not be coordinated with the annual Denver American Numismatic Convention. The Israel Government Coins & Medals Corporation has a booth on mint mile along with other major world mints. A.I.N.A. assists in the running of this booth, supplying information of new issues, stamping and validating the coin passports and inserting the souvenir coin, in addition to signing up new members. We will report on the convention, and the special Israel banquet commemorating the 3000th Anniversary of Jerusalem in the next issue. We have been quite busy preparing for our participation in this major event and hope to see and greet many of our active members in the Mile High City.

Thus far we have had only one request for the nominating forms for the 1997 election for A.I.N.A. directors. We really expected to receive a larger response.. It is not too late if you get started on it now.

As of this time nobody has submitted a design for our 1997 A.I.N.A. annual membership medal. The chosen design carries a \$100- award and the designer also receives a special silver plated specimen. Those with ideas need not be an accomplished artist. A rough sketch of your idea will suffice.

Our membership has seen a significant increase and we hope for an even larger enrollment with our special eight (8) issues for \$15 offer. Anyone signing up now will receive full 1997 membership plus whatever current issues remain for this year. A special mailing was made to those members who did not renew for 1996 for one reason or another which proved quite successful. Tell your friends and fellow collectors about the biggest bargain In Numismatics.

The A.I.N.A Israel Tour is ready and set to go. There are a few openings left, but please don't wait for the last minute. We anticipate a marvelous trip with the special treatment we always get on our visits.

Don't forget to place your NEW ISSUES orders through A.I.N.A. You pay the same special rate, we get credit and can assist our active clubs. Watch your mail for order forms. By the way, we will accept IGC MC order forms from our members. You get same prices and can use your credit card, and receive faster shipment and we are happy to be at your service.

A handwritten signature in cursive script that reads "Moe".

Poland's Destroyed Jewish Communities, Numismatically Remembered

Czestochowa by Stefan Krakowski

Czestochowa, a city in Poland, is located approximately 125 miles S.W. of Warsaw. 75 Jewish residents are recorded in Czestochowa in 1765 and 495 in 1808 when an organized Jewish community was established. Although Jewish residence was prohibited in certain districts, its Jewish population grew from 1,141 in 1827 (18% of the total) to 2,975 in 1858 (34.5%). From 1862, with the abolishment of the Jewish Quarter, Jewish population rapidly expanded.. By 1921, it numbered 22,663 and in 1939, just prior to the war, 28,486 Jews resided in Czestochowa.

Jews played an important role in the development of industry and commerce in Czestochowa, with a number of Jewish social, educational and charitable organizations being established.

The German army entered the city on Sept. 3, 1939 and the next day, later called "Bloody Sunday", a pogrom occurred in which a few hundred Jews were murdered. A second pogrom took place on Christmas Day, 1939. On this cold frosty night, the police surrounded a densely populated Jewish area. Thousands of half-naked Jewish men and women were assembled in a large square and beaten until bloody.. Others - especially the young girls - were taken into the synagogue, where they were forced to undress and sexually shamed and tortured. The Czestochowa Great Synagogue, pictured on the front cover of this issue of the SHEKEL, was then set on fire and destroyed.

In August of 1940, about 1000 young Jews were sent to the forced labor camp in Cieszanow (Lublin Province) from which almost none survived. The following year, when a greater number of Jews from other areas of Western Poland were sent to Czestochowa a ghetto was established by the Nazis. The population suffered severe overcrowding, hunger and epidemics. On the day after the Day of Atonement in 1942, 39,000 Jews were deported to Treblinka and exterminated, while about 2000 other Jews were immediately executed on the spot.

The remaining Jews were transferred to two slave labor camps organized at the city's Hasag factories. In July of 1943, about 500 prisoners from these camps were executed at the Jewish cemetery. In 1944 these labor camps were expanded and enlarged when thousands of Jewish prisoners from the Lodz Ghetto, the Plaszow concentration camp and the slave labor camp at Skarzysko-Kamienna were moved to Czestochowa. The war was drawing to an end, but before leaving the city, the Germans managed to deport almost 600 prisoners to the Buchenwald, Gross-Rosen and Ravensbrueck extermination camps in Germany.

5200 Jews, who managed to remain alive by hiding, were rescued by the Soviet Army. These survivors tried to rebuild their community.. By June 1946, 2167 Jews again lived in Czestochowa.

Several Israeli kibbutzim, who prepared Jewish youth for settlement in Palestine were active until 1948, when many of the surviving Jews left for Israel. A Jewish school existed until 1946. But by then only the official communist Jewish Cultural Society continued to function. It was only when the harsh anti-Semitic campaigns of 1968 resurged that the remaining Jews finally left Czestochowa and settled mainly in Israel.

Today, various organizations of Czestochowa Jews remain active in Israel, the United States, Canada, Argentina and France. There are no Jews living in Czestochowa any longer.

Information for this article came from the Encyclopedia Judaica, the archives at Beth Hatzutoh in Tel-Aviv, and from the book, "The War Against the Jews" by Lucy Dawidowicz

The numismatic illustration is provided by an emergency scrip issue for Czestochowa issued in September, 1915 during World War I. The 10 Kopeck note is printed on thin board in pink, black and green colors, and has not seen circulation. But, if one looks closely, a Star of David can be seen on the roof of the building.



JUNE 10TH, 1996,
DEAR MR. & MRS. SCHUMAN,

YOUR CONTINUED EFFORT TO ANNUAL
JEWISH SURVIVAL MERITS APPRECIATION.
AFTER READING, POLAND'S DESTROYED
JEWISH COMMUNITIES IN YOUR LATEST
"SHEKEL" EDITION, I DECIDED TO SEND YOU
THE ENCLOSED, ONCE THRIVING JEWISH
COMMUNITY OF-CZESTOCHONA, POLAND.
ON SEPT. 1ST 1939 THERE WERE 131, MEN,
WOMEN & CHILDREN BEARING THE NAME
ZANDSTEIN. ON JANUARY 17TH, 1945
WHEN THE CITY WAS LIBERATED,
BY MARSHALL KONEV'S T34'S, THERE WAS
1 LEFT, MYSELF, FROM THE CARNAGE.
ENCLOSED IS A SLIDE, OF MY GHETTO
NUMBER #4363, WHICH WAS MADE
BY MORTY ZERDER 8'5, PRIOR TO ME
GIVING IT TO YAD VASHEM. (PLEASE RETURN)
WITH RESPECT AND GRATITUDINE,

SINCERELY,

Don Zandstein.

AINA, L.M 13.

Poland's Destroyed Jewish Communities, Numismatically Remembered

SOSNOWIEC by Arthur Cygielman

Sosnowiec, called Sosnovets in Russian, is a city in the Katowice province, S. Poland. There were 2,600 Jews living in Sosnowiec around 1890 (29.8 % of the total population), who mainly earned their livelihood in the clothing, food, building, and machine industries, and bookkeeping. A Jewish cemetery was opened in 1896, a *linat vedelz* (paupers hostel) was founded in 1907, a *Talmud Torah* in 1908, and a *mikveh* in 1913.

The city's growth in the 20th century, especially after the Russian retreat in World War I, was accompanied by an increase in the Jewish population which reached 13,646 (16% of the total) in 1921. Approximately one-third engaged in light and medium industry, crafts and trade, including clothing and shoe manufacture, coal mining, and in the manufacture of coke. About 2,000 Jews were employed as laborers or clerks in industry or business with a considerable number engaged in the professions.

In the early 20th century a Jewish labor movement was organized through the Bund and Po'alei Zion. The Jewish workers at Sosnowiec took part in revolutionary activities in 1905-06, and a number were imprisoned and exiled to the Russian interior. Through the efficient workers organization, the Jewish mine owners were able to compete with large industrial concerns. The mine owned by H. Priwer produced 25,000 tons of coal in 1920, and that of B. Meyer 32,000 in 1922.

The Jewish population continued to grow in the interwar period, from 20,805 in 1931 to 28,000 in 1939 (22% of the total). New arrivals came mainly from Kielce province attracted to Sosnowiec by more favorable work opportunities. The communal organization expanded. In addition to a Jewish hospital, secondary schools for girls and boys were established, and associations of industrialists, artisans, and merchants were formed.

The German army entered Sosnowiec on Sept. 4, 1939. On the same day it organized an attack on the Jewish population, and 13 Jews were killed. On September 9 the Great Synagogue on Dekert Street was set on fire. In 1942, Jews were deported to the Auschwitz death camp in three groups: 1,500 on May 10-12, 2,000 in June: and over 8,000 on August 12 -18. After the last deportation the Germans established a ghetto in the suburb of Srodula.

On March 10, 1943, the ghetto was sealed off. On August 16, 1943, all the inhabitants, with the exception of about 1,000 people, were deported to Auschwitz where they perished.

The last 1,000 Jews in Sosnowiec were murdered in December 1943 and January 1944. Previously there had been considerable underground activity among the Jews, mostly organized by the youth organizations.

After the war had ended, about 700 Jews who had survived the Holocaust returned to resettled in Sosnowiec. The anti-Semitic attitude of their Polish neighbors was too great and almost all of them emigrated to Israel shortly afterward.

The illustrated emergency banknote was issued in Sosnowiec in 1914, during the time of World War I. The 50 kopeck note background color is pink, with the Polish lettering in black. The note bears two serial numbers #59910. There is also a rubber stamp in green ink which reads "Banque de Commerce, A Varsovie, succursale A Bendzin" w/serial number 578886.

The translation as supplied by Max Mermelstein, the A.I.N.A. Travel Consultants for the Israel Tour is as follows:

No. 59910

This receipt for 50 Kopecks, issued due to the lack of cash flow by the Warsaw Bank of Commerce, Sosnowiec Branch, to the Association of "Huta Bankowa", obligates it to exchange same to the holder into State Currency upon the return of normal currency relations in our country.

Sosnowiec, July 3, 1914 Bank of Commerce in Warsaw
Branch in Sosnowiec (signature)

This receipt of the Warsaw Bank of Commerce, Sosnowiec Branch, was issued by us instead of cash and guarantees that the holder of same will receive in exchange State Currency upon the return of normal currency relations in the country.

This receipt is invalid without the personal signatures of the authorized representatives of the Bank of Commerce and of the Association of "Huta Bankowa."



No. 59910

Kwit niniejszy na Kopejek pięćdziesiąt, z powodu braku płynnej gotowizny, wydał Bank Handlowy w Warszawie Oddział w Sosnowicach T-stwu „Huta Bankowa” w Dąbrowie i obowiązuje się po powrocie normalnych stosunków pieniężnych w Kraju wymienić okazicielowi kwit ten na monetę państwową.

Sosnowiec,
3-go sierpnia 1914.

**BANK HANDLOWY W WARSZAWIE
ODDZIAŁ W SOSNOWICACH.**

Kwit niniejszy Banku Handlowego w Warszawie Oddziału w Sosnowicach wydaliśmy zamiast gotowizny i ręczymy, że okazicielowi będzie wymieniony na monetę państwową, po powrocie normalnych stosunków pieniężnych w Kraju.

T-two „HUTA BANKOWA”.

No. 59910

Kwit ten bez własnoręcznych podpisów pełnomocników Banku Handlowego i Tow. „Huta Bankowa” jest nieważny.

Poland's Destroyed Jewish Communities, Numismatically Remembered

Bialystok – N. Gerlber/B. Klibanski

Bialystok, called Belostok in Russian, was an industrial city in N.E. Poland. It was one of the principal Russian/Polish Jewish centers, incorporated into Russia between 1807 and 1921 and administered by the U.S.S.R. between 1939 and 1941, reverting to Poland in 1945.

Jewish settlement in the village of Bialystok was encouraged by the manorial overlords, the counts of Branicki. In 1745 the Bialystok community became self-governing, although remaining within the Tykocin province. The heads of the Jewish community were permitted to take part in municipal elections in 1749. In 1759 the Jews had to contribute two-thirds of the funds required to provision the armies in transit through Bialystok.

The character of the craft guilds explicitly admits Jewish membership. Communal affairs were regulated by the counts in 1749 and 1777. By 1765, there were 765 Jews living in Bialystok. The position of the Jews deteriorated when Bialystok passed to Prussia (1795), and subsequently to Russia. Its situation on the western border was favorable for developing trade with Russian markets, however, and the Jews were able to earn a livelihood as army purveyors or importers of tea and other commodities.

The economic situation deteriorated when there was an influx of Jews expelled from the neighboring villages in 1825, 1835 and 1845 under discriminatory legislation, who crowded into Bialystok. There was a steep increase in the Jewish population which in 1856 numbered 9,547 out of a total population of 13,787, many of them homeless or unemployed. Welfare institutions were established in an attempt to alleviate matters.

The development of the large textile industry in Bialystok, after the Napoleonic wars, owes much to Jewish enterprise. A number of the soldiers from Saxony were expert weavers and spinners who settled in Bialystok and established workshops largely financed by Jews. In 1860, 19 of the 44 textile mills in Bialystok were Jewish owned, with an output valued at 3,000,000 rubles. In 1898, of the 372 mills in Bialystok, 299 (80.38%) were Jewish owned, while 5,592 (59.5%) of the workers were Jewish. Of the total output of the Bialystok mills for this year, valued at 12,855,000 rubles, the Jewish share amounted to 47.3%.

The Jewish labor movement found strong support in Bialystok, and in 1897 many Jewish workers there became members. The intensive activities of the labor movement in Bialystok during the Russian revolution of 1905-06 provoked savage acts of reprisal by the Russian authorities. The pogroms in Bialystok that occurred between June 1 and 3, 1906, were the most violent of the mob outbreaks against Russian Jewry that year, resulting in 70 Jews being killed and 90 gravely injured.

Modern Jewish elementary schools, a girls' school, and institutes for commerce and crafts were founded while Bialystok was part of Russia. The language of instruction was Russian, but Hebrew was also taught. The first Hebrew kindergarten was founded in 1910. Hebrew elementary and high schools were established after World War I.

In 1895 the Jewish population numbered 47,783 (out of 62,993). Of the 3,628 merchants and shopkeepers in the city in 1897, 3,186 (87.8%) were Jews. In 1913 the Jewish population numbered 61,500 (out of 89,700). In 1921, 93% of the businessmen were Jewish, and 89% of the industrial plants were Jewish owned. In 1932 there were over 39,165 Jews (out of 91,207) in Bialystok.

Shortly after the outbreak of World War I, the Germans entered Bialystok, first occupying it from Sept. 15 until Sept. 22, 1939, when it was transferred to the Soviets. The second German occupation was from June 27, 1941, to July 27, 1944. At that time some 50,000 Jews lived in Bialystok, and some 350,000 in the whole province. On the day following the second German occupation, known as "Red Friday," the Germans burned down the Jewish quarter, including the synagogue and at least 1,000 Jews who had been driven inside. Other similar events followed in rapid succession.

On Thursday, July 3, 300 of the Jewish intelligentsia were rounded up and taken to Pietrasze, a field outside the town, and murdered. On Saturday, July 12, over 3,000 Jewish men were put to death. Their widows were later known in the ghetto as "die Donnershtige" the ones from Thursday and "die Shabbes-dige" the ones from Saturday".

On August 1, some 50,000 Jews were segregated into a closed ghetto. The three gates in the barrier were guarded by armed gendarmes. For administrative purposes, Bialystok was incorporated into the Reich (end of July 1941), as an autonomous district (Bezerk) of East Prussia. The first year, there was relative quiet and order in the ghetto, except for the deportation of 4,500 of the poorest to Pruzhany, as the Germans wished to exploit the ghetto to a maximum in industrial production for the army.

Every Jew in the 15 to 65 age group was forced to work, and the Germans meted out physical punishment, including death sentences, to anyone who attempted to avoid forced labor. The only remuneration was a daily bread ration of 500 grams, which was later reduced to 350 grams. In addition, the Germans confiscated property, imposed forced "contributions," and collected a head and apartment tax.

The Germans embarked upon the liquidation of the Jews on Feb. 5 to 12, 1943, when Jews were dragged from their homes and hiding places. One thousand of them were killed on the spot, while 10,000 were deported to Treblinka death camp. An underground came into existence in the early days of the ghetto and expressed itself mainly through sabotage acts at the members' places of work.. The Bialystok revolt against the Nazis has not received the same publicity as the Warsaw Ghetto Revolt, but the fighting was fierce.

After the war there remained 1,085 Jews in Bialystok, of whom 900 were local inhabitants, and the rest from the neighboring villages. Of the ghetto inhabitants 260 survived, some in the deportation camps, others as members of partisan units. The community presumably dwindled and dissolved.

The numismatic illustrations are of scrip emergency money issued during the end of World War I, and bears denominations in both Rubles and Marks. These rarely seen issues are in the collection of numismatic dealer Lee Gordon, P.O. Box 5665, Buffalo Grove, IL 60089. The SHEKEL wishes to express its gratitude to Mr. Gordon for sharing his collection with our readers.

Factual information is taken from the Encyclopedia Judaica.



The United States and Gibraltar

Historic Ties With A Jewish Connection

By Edward C. Rochette

There are common threads of circumstance woven into the fabric of the histories of the United States and of Gibraltar. One cord in particular serves as a similar denominator between the two entities. It is a thread of Judaic ties.

The financial genius of Haym Solomon, a Jewish immigrant to America, was instrumental in assuring the success of the American Revolution by raising the funds necessary to wage war against Britain. Ironically, our fight for independence almost cost the Gibraltarians their freedom.

The American Revolution was coincidental to over a century of hostility, sometimes open, often covert, between France and England. The French allied themselves to the American cause, more so over their hatred of the English than for the magnanimous ideals of liberty. France joined America's fight with money, arms and a navy to battle a common enemy. The French signed a treaty with the American colonists to continue assistance until independence was recognized.

France had Spain as a reluctant ally in her fight against the British at Gibraltar. In an effort to enlist Spain's aid, France promised not to cease battle with the British until Gibraltar had been recovered. Spain wanted Gibraltar more than she wanted peace.

April 19, 1775, marked the Battles of Lexington and Concord, the shots that opened the War of American Independence. June 21, 1779, the first shots were fired to begin the Great Siege of Gibraltar.

Gibraltar had been ceded to Britain by the 1713 Treaty of Utrecht. Iniquitously, the treaty specifically noted that Jews were to be excluded from settling in the colony of Gibraltar. It was a dictate that England chose to ignore. Within a short time, Britain reached an agreement with the Sultan of Morocco to allow his Jewish subjects to establish a permanent community at Gibraltar. Soon afterward the legal right of Jewish immigration was recognized and within a few years the Jewish community reached a population of more than 600, out of a total of 1600 residents.

The siege of Gibraltar was lifted with the defeat of the Spaniards in September 1782. They lost not from want of trying. The desperation of the Spaniards can best be measured by number of plans put forward to dislodge the British. In addition to the prescribed heavy bombardment and blockade of supplies, the Spanish considered: issuing every soldier a ladder to storm the heights; raising the causeway connecting Gibraltar to Spain and having their troops march across; replacing cannon balls in their guns with water bags and washing their adversaries into the sea; having the local population build a 1000 cork horses and letting their troops ride across the bay; having unmanned hot-air balloons drop convulsion-causing drugs on

the troops below or substituting vinegar for the water in their cannons and causing the limestone rock to dissolve.

The final attempt by Spanish troops was nearly as ludicrous. Their commanders ordered the construction of floating batteries – barges designed to be unsinkable. On the day of the assault, 100,000 spectators lined the beaches to watch the end of the siege. In that last respect, the spectators did witness the end, but not with the results anticipated. The British defenders aimed their cannon at the slowly floating targets. Most of the unsinkable batteries sank. Only a few were able to retreat to the safety of the opposite shore but not before taking heavy casualties.

With peace came prosperity and soon the Jewish population of Gibraltar increased to 2,000, all Sephardim. They built four synagogues to serve their religious needs. During World War II, most of the civilian population was evacuated to safer British territories. Not all chose to return after the war, but the four synagogues from earlier times continued to be maintained.

The Nefusot Yehuda Synagogue in particular has become a landmark. In the old section of town, it has been restored in a meaningful act of fate that is Gibraltar's heritage. The largest of the four synagogues in terms of membership, it is popularly referred to as, "La Esnoga Flamenca" (the Flemish Synagogue).



In the years before World War II, when the Jewish community made up a sizable portion of the civilian population, the synagogue underwent a significant transformation culminating in its present

unique form, a magnificent building blending Andalusian-Moorish gold leaf stucco work with Venetian Gothic marble arches. The cost of its most recent renovation, as can be seen on the color photograph on the front cover of the SHEKEL, is being underwritten in part with proceeds from the sale of Gibraltar's newest one-crown coin. A cupro-nickel version is being struck for circulation while a sterling silver and gold edition is being made for sale to collectors.

As protocol dictates, the obverse bears the portrait of Queen Elizabeth II. The other side shows the famed synagogue, the Rock of Gibraltar and the Keys - the colony's coat of arms. All are in the background with the Hebrew letters "to Life," the toast given after the Sabbath and after a drink at weddings - "LeHaim!" superimposed over the design.

The dollar-sized coin has a mintage of 30,000 in proof silver, 5,000 of reduced size for the one-fifth ounce gold coins of the same face value. Gibraltar's newest one-crown coin, helps underwrite the cost of restoration of one of the colony's and the world's historic synagogue.

While the British suffered defeat on this side of the Atlantic, on their side they gained victory at Gibraltar. Had Haym Solomon not ventured to America, there may have been a different pattern to the cloak of history!



What Paper for a Banknote by Shmuel Aviezer

Variety of crumpling and physical dilapidation "greet" the banknotes soon after their introduction into circulation. That is why banknote paper is so manufactured in order to meet these occurrences.

A) Production

Banknote paper is usually produced from cotton and linen fibers. Cotton has been chosen, as paper made from wood has proved to result in a high degree of wear and tear. The rags pass a process of cleaning, then they are "cooked" in huge boilers for several hours, immersed in a special chemical solution. Then, these rags are rinsed and battered to shorten the length of the fibers and turn them into delicate ones. The "dough" is bleached and becomes a thick mass, which is submerged in crystal-clear water and fed into the giant production machine. In this stage, watermarks are created, security threads and colored fibers are inserted. In the far side of the machine, after passing complicated phases of the process, the paper comes out in final shape, rotating around a cylinder to form a large roll. After quality control, the roll is cut into standard sheets and packed into reams of 500 for delivery to the printers.



B) Applications

The returning banknote from circulation weighs more than a crisp one and is thicker. Its porosity, having been vastly multiplied, has weakened the paper's strength due to the disintegration of the intertwining structure between the fibers. In the production process, the following applications are employed to stave off this deteriorating effect:

- a) Calendering - ironing the paper;
- b) Conditioning - stabilizing the paper's moisture;
- c) Gelatin coating - infiltrating the fibers to glue and to protect them;
- d) Melamine coating - strengthening the paper against folding, tearing, rubbing, and guarding against humidity, oiling and sweat; also disinfecting against bacteria.

C) Tests

When the banknote printers receive the paper from the paper-maker, they pass it through the following tests to examine its printability:

- 1) Stretchability;
- 2) Opacity and transparency;
- 3) Crispiness;
- 4) Oil and air infiltration;
- 5) Moisture content and strength;
- 6) Double mean folds (i.e. how many folds the paper holds before it tears down);

7) Resistance to chemicals and minerals. Occasionally, the printers also check if other specifications are present such as non-fluorescence, fibers, specially chosen security threads and so forth.

D) Weight

The standard weight of banknote paper, incorporating a watermark, is 80 grams per square meter. U.S. dollar paper weighs about 90 to 100 grams per square meter as, in the absence of a watermark, it need not be thin (No immediate data is available as to the recently introduced water-marked paper for the new \$100 note). On the other hand, the French notes' paper, supposedly one of the thinnest in world circulation, weighs about 50 to 60 grams per square meter. The French authorities append to this specific characteristic of the paper crucial security deterrence, being next to impossible to commercially acquire such a paper, and with a watermark. Israeli banknote paper generally conforms to the standard weight.

E) Polymer

The Australian Reserve Bank has invested about 15 million U.S. dollars during twenty years in order to develop a special "plastic paper", purported to be entirely resistant to counterfeiting. The "polymer", as it is called, is produced from synthetic chemical mixtures. Australian authorities report that the cost of producing the polymer alone do not exceed the costs of the usual paper production. They say that this paper has passed a long series of tough experiments and tests, including boiling, laundering in a washing machine and a nine-months burial. In all these tests the polymer maintained its characteristics without being damaged. The polymer keeps clean for a longer time than the usual banknote paper and its life span is also longer.

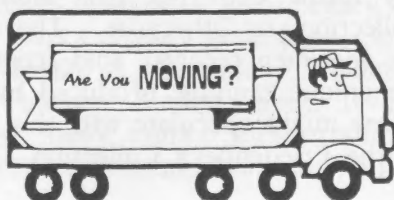
The first denomination in this type of paper, the Aust. \$10.- issued in 1988, carried a hologram figure submerged in a transparent surrounding. Rubbing the hologram in circulation caused its severance from the banknote. But the issuing authorities soon found a remedy to prevent this from recurring.

Obviously, the polymer is hard to imitate, especially by the color-copying machines. The hologram becomes a black spot after photocopying.

Yet, a mass-production of this type of paper for many world banknotes is problematic as traditional paper makers are reluctant to allocate substantial investments to switch over to polymer production, which in this case might also significantly increase the production costs of banknotes.

PLEASE

... Notify AINA of your
address change



One Of A Kind by Peter S. Horvitz

When I wrote an article for The Shekel (Nov.-Dec., 1990) on Bela Kun, the first Jew to actually rule over a sovereign state since the Middle Ages, I was not aware that there existed any numismatic portrait of him. Kun served as the absolute, communist dictator of Hungary for a little more than four months during the spring and early summer of 1919. For instance, the catalog of the works of Fulop O. Beck, the medalist who prepared pattern coins for Kun's government, does not include any portrait of Kun. (See The Shekel, March-April, 1991.)

However, the recent sale of part of the personal collection of Daniel M. Friedenberg, former curator of the Jewish Museum, New York, has revealed a unique plaque depicting Kun, the work of an outstanding Jewish medalist of Hungarian birth, who, moreover, being born only ten years after Kun, was his close contemporary.

Ivan Sors Stern, who worked under the name of Ivan Sors, was born in Hungary in 1895. Though a Hungarian Jew by birth, Sors established his reputation in Prague, Czechoslovakia as a cartoonist and illustrator. With Hitler's 1939 takeover of the rump state of Czechoslovakia, Sors left Prague and, in 1940, came to the United States. There he quickly found commissions from Samuel Friedenberg, a New York realtor and an inspired collector.

Friedenberg, father of Daniel M. Friedenberg, had conceived the idea of a metallic portrait gallery of the great figures of Jewish history. Where possible, Friedenberg acquired examples of already existing medals. But where no medal existed, he commissioned an artist to produce a medal for him. His collection came to embrace some 700 medals depicting figures of Jewish history. Eventually, Friedenberg donated his collection to the Jewish Museum of New York.

However, some of the medals Samuel Friedenberg commissioned, apparently, did not become part of the collection in the Jewish Museum. At least this is true in the case of the present medal.

According to Cecil Roth, in his introduction to Daniel M. Friedenberg's Great Jewish Portraits in Metal (New York, 1963), "In most instances, only a single medal was made, the original plaster cast being destroyed. Thus the specimen in the Friedenberg Collection (of the Jewish Museum) is unique." (p.28) However, the Jewish Museum, assured me, when I recently contacted the staff, that it does not have any medal depicting Bela Kun, either as part of the Friedenberg Collection, or otherwise. Therefore, I believe it safe to assume that the specimen recently sold from Daniel M. Friedenberg's collection is the unique example produced by Ivan Sors.

One might speculate why this medal was not included in the bequest of the Friedenberg Collection. Perhaps the disreputable character of



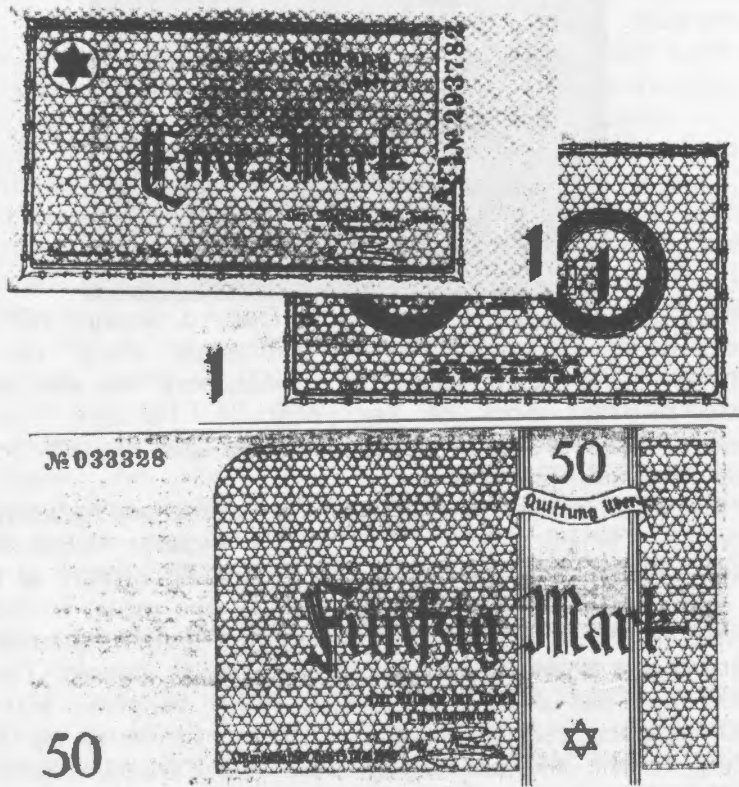
Kun made the museum less than anxious to acquire his portrait. Perhaps, Kun's reputation as a communist made the bequest undesirable. (The recent Daniel M. Friedenberg sale also included a plaquette by Ivan Sors of Karl Marx.) Perhaps, one of the Friedenbergs had excluded the piece from the bequest because of personal fondness for it.

The Bela Kun plaquette is hollow cast bronze and measures 88mm by 125mm. The portrait is a bust of the dictator facing slightly to the right. Kun is wearing a suit and tie and he appears as he did in 1919. Above his head, on the right side of the medal is BELA KUN and BORN 1886 in four lines. Above Kun's right shoulder is the signature of the artist "Sors." All the lettering is incused. The reverse is blank, but has two incorporated, holed hangers, with a wire attached between, so the plaquette might be hung on the wall. According to the auction catalog, this medal was produced around 1940. If this is so, then this medal must have been one of the earliest pieces commissioned by Samuel Friedenberg from Sors, as he just arrived in America in 1940. Also, that date for the medal would bring it very close to the time of Kun's death, in 1938.

Ivan Sors died around 1959, but he left behind a great legacy of Jewish portraiture. In addition to the works already mentioned, Sors produced portraits of Maimonides, Judah P. Benjamin, Vladimir Jabotinsky, Bernard Baruch, Joseph Pulitzer, Stefan Zweig, Irving Berlin, Arnold Schoenberg, and many, many more. Sors produced more commissions for the Friedenberg collection than any other artist.

The Dictator of the Lodz Ghetto by Michael Checinski

Mordechai Chaim Rumkowski (1877-1944) chairman of the Lodz Jewish Council during World War II, was given broad power to set up workshops in which the ghetto's Jews would labor for the Nazis. He believed that by working for the Germans, the situation of the Jews would improve. He concentrated on gaining more and more power into his own hands, and became dictatorial. When the Germans decided that Jews could not use German or Polish currency, the ghetto was ordered to print its own money. This currency contained Rumkowski's signature as the "Leader of the Jews."



Jews who were opposed to Rumkowski were included in death deportations. After establishment of the Chelmno extermination camp in December 1941, Rumkowski assumed the charge of organizing transports from Lodz to the extermination camps. Some 52,000 Jews were sent from Lodz to camps in the four months between January and May 1942. Since Rumkowski and Rosenblatt, his chief of the ghetto police designated who would be deported, they earned the scorn and hatred among the ghetto population. 300,000 people were sent from Lodz (Litzmannstadt) to their deaths at the camps in Chelmno and Auschwitz.

The final destruction of the ghetto began late in June 1944. In August all the work places and the Jewish Council were closed down, and Rumkowski and those left in the ghetto were sent to Auschwitz.

Because of his dictatorial manner and his policy of giving the Germans "limbs in order to save the body," the figure of Rumkowski has emerged from the Holocaust clouded in controversy. Some blame him for the destruction of Lodz Jewry. Others point out that in the summer of 1944 Lodz was the last large ghetto in Eastern Europe with over 70,000 residents. If the Soviets liberated it before the final deportations, as was an actual possibility, tens of thousands of Jews would have been saved.

Much has been written about Rumkowski, but Rosenblatt, one of the most hated persons in the ghetto, has received less attention. He was a Germanized Polish Jew who, along with all the other Jews without German citizenship, was evicted from the Reich in 1938. In the Lodz Ghetto he became Chief of Police, not just of the ordinary police, whose function was merely to maintain law and order, but of the most horrible group of police, known as the *Sonderabteilung*, who cooperated with the Germans in torture and in the evacuation of the Jews from the ghetto to the camps.

One story will suffice to indicate the extent of the hatred that existed in the ghetto toward Rosenblatt.

Some criminals from the Jewish underworld - which was very well established in Lodz even before the war - joined the ghetto's Jewish Police force. They were needed for their strength, ruthlessness, and lack of moral scruples. However not all criminals chose to collaborate. One such was Moishe Hussid. A tough, heavy-set, gorilla like man. Moishe had once been a yeshiva student, but after leaving the yeshiva for some undisclosed reason, he went on to become one of the most celebrated figures in the Jewish underworld of thieves and criminals.

One day early in 1943 the German police visited the Lodz Ghetto, as they did every week, confiscating any gold, silver, diamonds, or money that their network of informers led them to. They collected a suitcase of valuables, locked it in their car and left it for a short time. When they returned the suitcase was gone!

The Germans gave Rumkowski and Rosenblatt exactly twenty-four hours to find the suitcase and the thief. If the piece of luggage was not found, one hundred Jews would be publicly hanged. Special wall posters were quickly plastered all over the ghetto, imploring the burglar to come forward and save the lives of one hundred Jews.

Unbelievably he came forward. It was Moishe Hussid. Hussid was brought before Rosenblatt and, as the story (which spread like wildfire through the ghetto) is told, said to him, "I am a Jew with a Jewish heart. Jewish lives are worth more to me than gold and silver. You, you send thousands of Jews every month to Chelmno to die in gas chambers, and you do this to save your own skin. To me the lives of one hundred Jews are more important than my own .."

Naturally Moise Hussid was arrested and deported.

On August 30, 1944, this all-powerful Rosenblatt stood on the train platform with Rumkowski and the balance of the ghetto Jews, waiting to enter the cattle cars just like the many thousands he had sent before him, to Auschwitz.

Michael Chechinski, a survivor and witness of this journey, has documented the following to the Yad Vachem archives.

"The journey, which should have taken six or seven hours took 15 hours as the train was stopped many times to let more important traffic pass. On arrival, the doors opened, the men and women were divided into two groups of men and women and then the selection began. Those to the right, and those to the left. Those on the left including myself, were ordered to march, five abreast to a place in Auschwitz named "Canada."

Canada, even more than the United States, had been the symbol in Eastern Europe for a land flowing with milk and honey and, indeed, those prisoners who lived in "Canada" led a very good life. They were the primary helpers of the Germans. They served in the disinfecting process, in the gas chambers, removing the bodies, and so forth. Every half year or so they were themselves killed and replaced by others as the Germans wanted no witnesses. But while they lived there, they lived "well". A few of them, possibly because they had proved their worth to the Germans, managed to establish very strong positions for themselves within "Canada" and survived the periodic turnovers. Such a one was Moishe Hussid.

Rumkowski, Rosenblatt and other high position Ghetto Jews were on an elevated stand, like a reviewing stand where a general would review their troops. The Nazis played their game to the end.

No sooner did we arrive in "Canada" than our hero from the Lodz Ghetto appeared. Prisoners weren't allowed to speak, but a ripple went through the crowd, whispering his identity to those who did not recognize him.

The first words he growled were, "Where is Rosenblatt!" The massive, bear-like Moishe Hussid gently took hold of Rosenblatt by the wrist and, like a cat relishing its captured mouse, delicately led him to the front row. In a voice dripping with mock politeness Moishe Hussid cooed in Yiddish so that all could hear:

"Aaah, Rosenblatt, finally you are here. I have been waiting for you a long, long time. I was determined not to die until I saw you again. Now I have a proposal for you."

Here he stooped down and picked up a rusty razor from the ground. Handing it to Rosenblatt, he continued:

"You are such an important Jew. You are such a hero. You had so much courage when it came to killing thousands and thousands of Jews. Now, please, have the courage to kill yourself."

Rosenblatt took the razor and stared at it, frozen, in a state of shock.

"I am doing you a big favor, Rosenblatt, by giving you this chance to kill yourself. Because if you don't do it, I will do it for you; but I warn you, it will be a horrible, horrible death."

Rosenblatt could not make a move. Then Moishe Hussid started in on him. He began by making him jump up and down, froglike, with knees bent and arms outstretched. This was followed by some relatively mild torture, clearly the hors d'oeuvres.

Moishe Hussid, who soon was dragging the by now bloody and beaten Rosenblatt, had the look of a half-crazed animal. He was in a virtual ecstasy of violence. He made a noose out of a leather belt, placed it around Rosenblatt's neck, and swung him around and around until his eyes bulged and he was blue in the face. He stopped at the brink of death, threw cold water on him to revive him, saying. "No, no, you cannot die yet." and proceeded to put his barely conscious victim into a steaming hot shower. Rosenblatt's screams were terrible. When he was taken out, he looked like a scalded chicken, his skin red and broken. He was unconscious but somehow still alive.

Moishe Hussid then began to jump and dance on him, breaking his bones with his heavy wooden shoes. Finally a German guard appeared, tapped Moishe in a comradely way on the shoulder, and calmly said, "Moishe, *genuk*. Enough. Finish with him."

There were two places in Auschwitz where the Germans disposed of Jewish bodies. One was the crematorium, the other a huge open pit in which a fire blazed twenty-four hours a day. Into this pit were thrown "surplus" Jews for whom there was no room in the gas chambers when the daily transport was too large. They also threw children, the old people, and invalids from whom they feared no resistance into the pit. This also saved on expensive gas. And it was unto this pit that Moishe Hussid threw the unconscious Rosenblatt.

Earlier, during the torture of Rosenblatt in the hot shower, there was an interruption, and Moishe Hussid was seen carrying an old man with a shock of white hair, also unconscious, on his back. It was Rumkowski.

Moishe Hussid took him out the same door that led to the pit. When he came back, he said to us with great satisfaction, "Now I have finished with the two of them." Describing with a mixture of glee and contempt the last minutes of the former "dictator", Moishe Hussid added that Rumkowski had been so terrified that he was "*bekakt an hot geshtinken*." In other words, fear had made him lose control of his bowels. "Der Alter, the Elder - he stunk something awful.

Moishe Hussid supposedly had not survived the Holocaust. One night, while on neighborhood patrol duty in Israel almost 30 years later, to pass the evening I repeated the story to my partner. "What! Moishe Hussid! I spoke with him two years ago in Munich." "He is in Munich? I am ready to fly there immediately." "You are too late, he died eight months ago."..... Discreet inquiries to his widow revealed that not even she knew anything of Rumkowski or Rosenblatt.

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. It was my understanding that Israel named modern day coins after an ancient counterpart or ancient weight or measure. In 1963, with the new issue of its two largest coins in circulation, the half and one lira pieces, why was the name of an Italian coin used?

P.F., Los Angeles, CA

A. The half-lira and the lira were not the first of Israelis coins to have a non-Jewish name. The first coins, the 25 Mils of 1948 and 1949 was a carry over of the previous Palestine seven coin mil series.

The new lira coins featured the emblem of the State of Israel on all the obverses. The Menorah pictured is a copy of the famous carving on the Arch of Titus which is in Rome. We also find for the first time, the name of the State of Israel in English which has its background in Latin letters. With this Roman background, it is not far fetched in calling the coin "Lira Israelith".

Back in the late 1960's, I recall the terms "lira" and "pound" were interchangeable for these coins in circulation, even though the English pound and the Italian lira were never equals in international exchange rates.

As to the name "lira" of the coins, not only in Italy, but also San Marino, Syria, Yemen and Turkey as well as several others used the lira as a coin type. As for the pound, Great Britain is only one of the 22 countries with this common coin name. Our United States Dollar has same named cousins in over 50 countries in the world.

The most universal name for a coin is the cent, in all its forms like centavo, centime, centimo etc. I stopped at 150. Does this make cents oops!, I mean sense to you?



The Jewish Colonial Trust by J. DeHass

The Jewish Colonial Trust (Judische Colonialbank) was the financial instrument of the Zionist movement. Its establishment was suggested at the First Zionist Congress, held at Basel in 1897. The first definite steps toward its institution were taken at Cologne in May, 1898.

It was conceived by the political Zionists as a financial instrument which should hold in trust the moneys of the Zionists for the direct purposes of the movement, and, at the same time, should act as a bank and carry on business according to the methods of the commercial world. These slightly conflicting ideas rested on a basic principle of the Zionist movement, namely, that it must not serve as a charity but must teach and foster independence. On the other hand, it was recognized by the Zionists that financial power is needed to support diplomatic negotiations.

The idea of founding the trust met with Zionist sympathy from the start, and in May, 1898, the preliminary committee, consisting of David Wolfssohn and Dr. M. Bodenheimer of Cologne, and Dr. Rudolph Schauer of Mayence, issued the first statement of the proposed institution and the first call for subscriptions.

The purposes of the trust were described as to be economic development and strengthening of the Jewish colonies in Palestine and Syria, the purchase of land for new settlements on a publicly and legally recognized basis, the development of trade, industry, and commerce in the colonies, the loaning of money on bond, and mortgage and the making of advances for colonization, and the establishment of savings banks or banking offices in the colonies. The statement also related to the purchase of concessions, etc., in Asia Minor, especially in Syria and Palestine, particular consideration being given to railway concessions and the building of harbors. Also mentioned was the administration of the National Fund.

It was decided that the principal office of the bank should be in London, that it should be registered under the English Companies Acts, and that the capital stock should be two millions sterling, issued in one-pound shares.

Prospective shareholders were permitted to secure shares by a payment of 10 per cent per share, the balance to be subscribed within a stated period.

These preliminaries were terminated on July 15, 1898, and the chairman of the committee was able to submit so gratifying a report to the Second Zionist Congress that the establishment of the bank was immediately decided upon. A financial committee was appointed to represent Zionist interests in every country, and the institution was incorporated as a limited company under the English Companies Acts on March 20, 1899. The sum of £2,051 5s. was paid in stamp-duties.

An extraordinary general meeting held in August 1899. The shareholders revised the first paragraph of the memorandum of the articles of agreement as follows: To promote, develop, work, and carry on colonization schemes in the East, by preference in Palestine and Syria, and further to promote, develop, work, and carry on industries and undertakings in Palestine, Syria, or in any other part of the world.

The predominance of the council of administration was assured by the allocation of the first hundred shares as founders shares, which are entitled, at any general meeting of the company, or at any poll, to as many votes as there are ordinary shares represented at that meeting or poll.

The first governors of the trust were Dr. Schauer of Mayence, Leib Shalait of Riga, and Abraham Hornstein of Kiev. The prospectus, which stipulated that the company should not make an allotment until 250,000 shares had been subscribed, was issued April 29, 1899, from the offices in Broad Street, London.

The largest number of applications were for single shares, from applicants who undertook to pay for their holdings in five installments, at a premium of 2 1/2 percent, within one year. Even the single shares were divided, especially in Galicia, among from four to eight persons. The applications which, by the end of the following month, had made the establishment of the trust certain, represented over 100,000 shareholders. Special accommodations for the register at Somerset House, London, were necessary. The application for shares, above the necessary minimum, did not proceed very rapidly, until, in 1900 when a system of share clubs was invented by an independent organization to facilitate the purchase of holdings on a still smaller allotment scheme.

At the Zionist Congress of 1901 the deposits from various countries having been drawn into the central office, the trust was declared ready to transact business, and it was decided to devote part of the capital to the eventual founding of branches in Russia and Palestine. This plan was taken in hand in 1902, and a subsidiary corporation, called the Anglo-Palestine Company, was formed and a branch opened in Jaffa.

At the 1903 annual general meeting, held in Basel, the directors recommended, and the shareholders approved, the payment of a dividend of five pence per share.

Over the years there have been several changes in the name of the institution, to the Anglo-Palestine Company and later to the Anglo-Palestine Bank. New certificates bearing the appropriate name were issued upon the surrender of the older shares. The initial response to the creation of the trust was enthusiastically received among the poor rather than the rich, and this may be the reason why the trust failed to achieve its original lofty aims. Of the original surviving certificates, most are for only one or two shares, and many subscribed to by Jews from remote towns and villages in Europe. The poverty of the share-

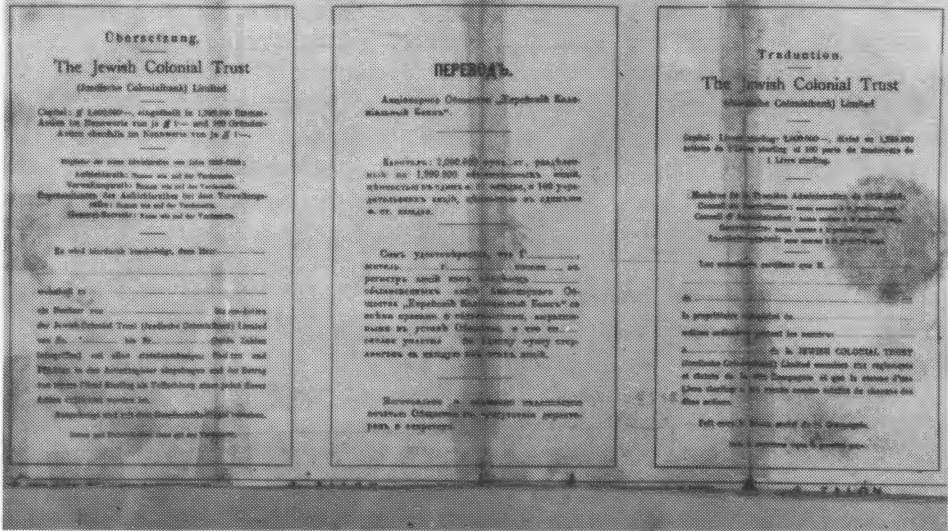
holders is reflected by the ownership of some single shares among six or eight families.

A Dr. Gaster, speaking at a rally, stated that the Jewish Colonial Trust was merely building the first rung of the ladder. Did anyone think that the whole of Palestine could be purchased for the mere sum of £2,000,000, he asked rhetorically? Not even for £10,000,000 could one buy that land. It had been called a trust, he said, because the moneys of the Jewish nations in Europe would be kept in trust for the Jewish nation in Palestine.

The illustrated original share of the trust is considered a highly desired collectible among scrippophily enthusiasts.



Jewish Colonial Trust stock certificate representing 2 shares of common stock. Four languages were used on this ornate issue which had a total capitalization of two million pounds sterling.



Baron Gerson von Bleichröder by Edward Schuman

Gerson Von Bleichröder was born in Berlin in 1822. His grandfather was sexton for a synagogue: his father Samuel ran an exchange office and an agency for lottery ticket redemption, before eventually becoming a merchant banker. At the age of sixteen Gerson entered the banking firm founded by his father. He became a partner in 1847 and succeeded his father in 1855, as head S. Bleichröder, Esq..

Utilizing the ties his father made with the Rothschild banks, he was able to form syndicates with other banks and establish investment companies. He became involved in the metallurgical industry and in railroads, being appointed official banker to the Cologne-Minden and Rhenish Railroads. In 1859 Bleichröder became the co-founder of a syndicate financing Prussian mobilization during the Franco-Austrian war.

Bleichröder's relationship with Bismarck, lasting over a period of thirty years, began when Bleichröder became his personal banker. The association was strengthened when Bismarck was elected premier in 1862 and Bleichröder became his confidant and financial adviser.

The Bleichröders then came to be regarded as the greatest banking house in Berlin. Bleichröder used his connections with bankers in France to act as a go-between and carried out missions of the greatest secrecy. He also acted as paymaster for the 300,000 French soldiers imprisoned in Germany. In 1870 the king appointed him treasurer of the Wilhelm-Stiftung fund set up for aid to wounded or sick soldiers. At the end of the war in 1871, Bleichröder joined Bismarck in Versailles to help arrange payment of France's indemnity.

Gerson Bleichröder took much interest in the fortunes of his coreligionists. His high position in the financial and political world was of great value to the representatives delegated by the Alliance Israelite Universelle to follow the interests of persecuted Jews in the eastern European countries. During the Congress of Berlin, held in 1878, he worked with Moses Montefiore and Adolph Cremieux, both the recognized leaders of English and French Jewry and successfully invoked Bismarck's assistance for the protection and emancipation of Rumanian Jews. In view of his association with these illustrious men, it could be presumed he was regarded as the leader of the Jews in Germany at that time. Many decorations were bestowed upon him by various European governments. In 1872, he was created a hereditary nobleman in recognition of his financial services to Rumania, thereby adding the prefix "Baron von" to his name. For over twenty five years, he filled the position of British Consul-general in Berlin.

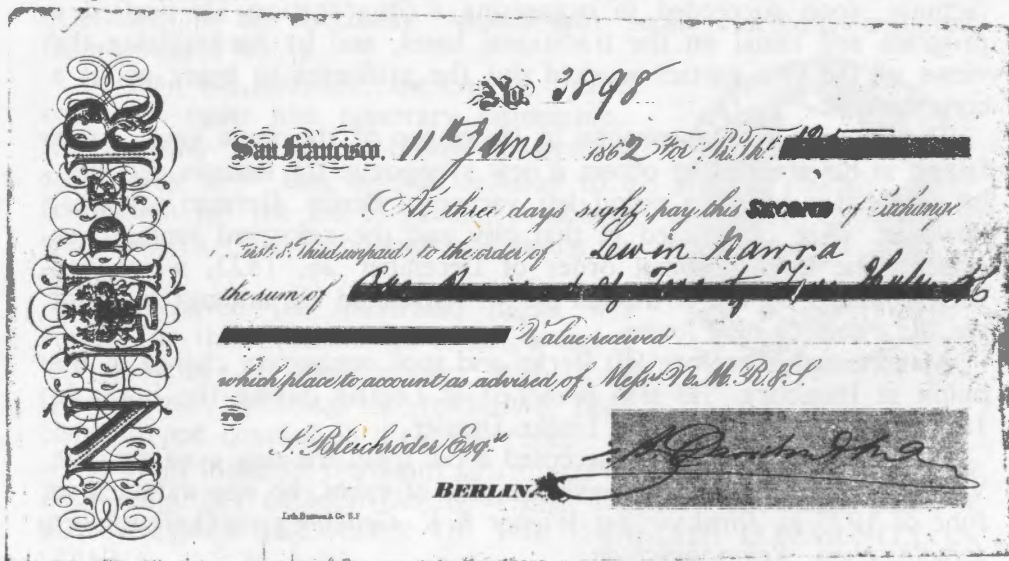
When he died in 1893, he left a fortune estimated to be from 70,000,000 to 100,000,000 marks. His three sons, Hans, Adolph and James, who all abandoned the Jewish faith, continued to run the firm with other members of the family.

In 1931, the bank entered an agreement with the Jewish owned banking house of Arnhold Brothers in New York for a joint interest developments. In 1937 a successor firm was formed in New York called Arnold & A. Bleichröder. There are no Jews connected with this operation today.

In Germany in 1938, under Hitler, the S. Bleichröder German bank, the greatest German bank in history became aryanized, and a one hundred and eight year old banking dynasty came to its end. Hans, only surviving son of Baron Gerson Von Bleichröder, despite all of the services performed by his father for the German Empire, met the same fate which awaited millions of other Jews in the holocaust.

When gold was discovered in California in 1849, the London House of Rothschild thought it prudent to have representation in this wild west. The problem was that they were hesitant to risk the life of a Rothschild son. Benjamin Davidson, Rothschild's sister's son, who was then employed in the bank, was picked to journey to California. He opened a banking office, above a store, on Montgomery Street in San Francisco. It is recorded that the first Jewish New Year services in California were conducted in this store in 1850. Many larger banks closed their doors, but Benjamin Davidson, backed by the Rothschilds, survived every banking crisis which hit California.

On June 11th, 1862, a merchant (?) asked Davidson to send a remittance to Germany in the amount of 125 German Thalers, to a Lewin Nawra, probably payment for merchandise received. Davidson issued an exchange draft on a Rothschild check with S. Bleichröder, Esq. as correspondent. Only a few Davidson checks have survived to today. This one, with Bleichröder as correspondent, is thought to be unique..



Isaac Noah Mannheimer by Eduard Neumann

Isaac Noah Mannheimer was born in Copenhagen, Denmark on October 17, 1793. He is remembered as the creator of a moderate compromise Reform ritual.

As the son of a hazzan, he began the study of the Talmud at an early age, though not to the neglect of the regular secular studies. He completed the course of the Cathedral School at Copenhagen. He then took up philosophy, Oriental languages, and theology at the university there, while at the same time continuing his studies in Talmud and Jewish sciences.

When the Jews of Denmark achieved emancipation in 1814, confirmation was made obligatory. The office of *Haupatechiet* was instituted by the state. Mannheimer being the first incumbent to this office. He was appointed head teacher of religion and entrusted with the task of examining his students and preparing them for confirmation. The first confirmation took place in May of 1817 with considerable fervor, with the accompaniment of organ music and in the presence of high state and university officials. He held services every Wednesday evening for adherents of Reform Judaism that were characterized by the total elimination of the Hebrew language and with the use of music by Christian composers. Mannheimer preached in the Danish language much to the dismay of the traditional majority of the community who lodged a protest with the government.

In 1821, Mannheimer went to Vienna. At that time there was then no congregation in the city, as the community was being divided into two opposing parties. Mannheimer, who was welcomed by both factions, soon succeeded in organizing a congregation. He drafted a program and ritual on the traditional basis, and by harmonizing the views of the two parties worked out the problems to bring about a congregation.

He returned to Copenhagen in December of the same year. After failing in his attempt to obtain a new synagogue for Reform services, he accepted a call to a pulpit left vacant in Berlin. German services, however, were interdicted in that city and the reformed temple was closed. The Royal Cabinet order of December 26, 1823, which had been obtained by the Orthodox party, frustrated his attempt to adapt the old ritual to new forms.

Mannheimer therefore left Berlin and took temporary charge of the pulpit at Hamburg. He also preached at Leipzig during the fairs. In 1824, he became married to Liseke Damier.

In November of 1824 he accepted a call from the new synagogue in Vienna. As he could not receive the title of rabbi, he was inducted in June of 1825 as *Direktor der Wiener K.K. Genehmigten Oeffentlichen Israelitischen Religionsschule*.

Mannheimer's success was due to in great measure to his oratorical gifts. His German translations of the prayer-book and of the fast days liturgy are of permanent importance to the ritual. The conservative spirit in which this work was undertaken has lead to its adoption by many communities. In all, he published several dozen books and translations of ceremonial content.

His sermons were considered the "model" of their time. The synagogue was always at capacity crowds when he began to preach. Many of his sermons have been published and republished, some posthumously and those on Genesis and Exodus have even been translated into Hebrew.

During the Revolution in 1848, Mannheimer delivered an eloquent eulogy on two of its Jewish victims who were buried together with Christian victims in a Christian cemetery.

In the same year, Mannheimer was elected by the city of Brody to represent them in the Austrian Reichstag. His memorable speech on the "Jews Tax" was considered instrumental in having this burdensome act repealed. Never-the-less he cautioned the Jewish community against pleading on its own behalf. Jewish emancipation, he said, might be discussed, but only after it had been broached by non-Jews.

He published a "Declaration on the Jewish Problem" and submitted an effective draft law to the political commission.

In January, 1849, another eloquent memorable speech was given by Mannheimer on the abolition of capital punishment. However, the Vienna community, whose subservient attitude to the government he criticized, sort to restrict his liberal activity in partly out of concern that his outspokenness might embroil them with the increasing reactionary forces in the government. They even sort to censor his utterances in the Reichstag. Mannheimer soon reluctantly withdrew from political life.

On his 70th birthday, the city of Vienna conferred upon him honorary citizenship.. He devoted the gifts bestowed by the community upon him at that occasion to a foundation for the aid of rabbis, preachers and teachers. The foundation still bears his name.

It is believed the illustrated medal was struck for this occasion. It shows a facing left portrait of Mannheimer, with long flowing hair, wearing the traditional head covering and covered in a clerical robe.



The inscription in German: *Dr. I.N. MANNHEIMER - PREDIGER DER ISRAELIT GEMEINDE IN WIEN.* English translation: DR. I.N. MANNHEIMER PREACHER OF THE ISRAELITE COMMUNITY IN VIENNA.

The Roaring Lion of Tel Hai by Edward Schuman

On the Tenth Anniversary of the War of Independence during which the establishment of the State of Israel was declared and the Israel Defense Forces were constituted, the Israel Government Coins and Medals Corporation issued a State medal to commemorate the valor of the Children of Israel in their homeland. This was the second state medal issued preceded by the Liberation medal.

The obverse portrays the Army emblem, a sword entwined by an olive branch, expressions of preparedness for war, and striving for "Peace be within thy walls" (Psalms 122.7) which is printed around the edge of the medal in a semi-circle.

The reverse shows on the right a statue of the Roaring Lion, commemorating the heroism of Joseph Trumpeldor and his colleagues at Tel Hai. To the left, the inscription "For the builders everyone had his sword girded by his side." (Nehemiah 4.12) in Hebrew. The English is on the left; the source, around the rim to the right.



The Roaring Lion was created by Abraham Melnikov who was born in Bessarabia in the year 1892. His parents sent him to Vienna in 1909 to study medicine but he spent his evenings studying art at the Vienna Art Academy. His parents ceased supporting him after he discontinued his medical studies to pursue a career in art and he left Europe to join his brother in Chicago.

Abraham Melnikov volunteered for the Jewish Legion in 1919 and arrived in Eretz Israel from Egypt. He gained acceptance in British ruling circles after the war, and achieved a prominent position in local art circles. Sir Ronald Storrs, then British Mandate Governor of Jerusalem, placed a workshop in the Old City of Jerusalem, over the Damascus Gate, at his disposal. This studio was later looted and destroyed during the Arab riots in the city in 1929.

At the time Joseph Trumpeldor and his comrades lost their lives during the Arab uprising at Tel Hai in 1920, Melnikov commanded the Jabotinsky Jewish self-defense group in the northern sector of Jerusalem.

In 1922, the Association of Jewish Artists was founded under the presidency of Boris Schatz, with Melnikov serving as his deputy. During the years from 1921 to 1928, Melnikov took an active part in each of the exhibitions held by the Association in Jerusalem at the Tower of David.

In 1928, Lord Melchett (see the SHEKEL Nov.-Dec. 1995) reacting to the initiative of the Zionist Executive, agreed to be responsible for financing the construction of a memorial to the heroes of Tel Hai. He consulted with Melnikov who prepared a sketch for a memorial in the form of a roaring lion.

Two years later, a 22-ton block of stone from the nearby quarries was placed in position and Melnikov began to carve the sculpture. It soon became apparent that the endowment collected by Lord Melchett would fall short, and it was suggested to curtail the scope of the memorial to fit the amount of money at hand. Melnikov refused to compromise on the size of his work, and paid the difference from his own funds, completing the project in the beginning of 1934.

The statue of the lion facing eastwards and roaring to the heavens was fashioned in the Assyrian style as befits the site. On February 23rd, 1934 the memorial was officially dedicated in the presence of Chaim N. Bialik, Yitzak Ben-Zvi, Eliezer Kaplan and several other Jewish personalities.

Two days later, Melnikov left for England to prepare an exhibition of his works. During his 25 years stay in London, Melnikov achieved renown as a sculptor of busts, and his subjects included many notables such as Churchill, Toscanini and many others.

In 1940, in the early part of the Second World War, his studio and most of its contents were destroyed during a Nazi air raid over the city.

After making a number of unsuccessful attempts to settle down in Eretz Israel, Melnikov finally came back to Israel in 1959, a very sick man. In 1960, while clearing his possessions and works from Haifa Port, he suffered a fatal heart attack and died unknown, in Haifa's Rambam Hospital. In compliance with the terms of his will, he was buried alongside his wife at the foot of his "Roaring Lion."

The ill-luck that followed Abraham Melnikov throughout his life, even continued after his death. His sculptures, which had been loaned to various public institutions were forgotten, destroyed, or simply vanished. We are left with very few examples of the work of this highly-talented artist, who gave expression to one of the country's most famous legends.

Information on Melnikov comes from the Israel Philatelic Services offerings brochure for "The Art of Sculpture" stamp series 3/1984.

Gates of the City

By Heike Goshen

Jerusalem's heart and soul undeniably lies in its Old City, an area reflecting 5000 years of human history condensed in less than one square kilometer. Covering more or less the original area of the age-old settlement in the Judean mountains, the Old City's maze of narrow and sometimes confusing alleys and stairways hide a treasure of historic, cultural and spiritual heritage beckoning to be discovered.

The Old City's four quarters – the Temple Mount with the Western Wall below and the spectacular Dome of the Rock on top at their center – are home to an amazingly diverse mix of people, and the extent of ethnic and spiritual coexistence displayed here greatly adds to this unique area's allure.

All this wealth is protected by a thick, imposing stone wall, 3 meters thick and between 5 and 15 meters high. It was erected by Sultan Suleiman the Magnificent in the 16th century CE to protect residents and Islam's holy places within the Old City – not the least against a possible resurgence of the Crusades. It is one of the world's best preserved walls of that period. At a length of approximately 4.5 kilometers, the wall roughly follows the line of earlier foundations built by Emperor Hadrian and fortified in Byzantine times, and it is surrounded by a beautifully landscaped green belt which sets off its splendor.

Of the Old City's eight gates, today only seven give access to it – most of them built in 1538, in the course of the current wall's construction. Cars can enter through Jaffa Gate and New Gate only, and motorized traffic inside the Old City is very limited. Everybody walks, which makes it an environmentally friendly neighborhood, and the only traffic hazards are presented by the occasional donkey-rider and the two-wheeled wooden carts in which goods are transported in the Muslim Quarter. They are pushed by hand and are sometimes used as sleighs on the sloping alleys by local youngsters, forcing unsuspecting pedestrians to hurriedly disappear into the walls.

The Damascus Gate, with its many turrets, lies on due Old City's northern perimeter and is the largest and most impressive of the gates. From the outside, wide rows of steps lead down to a handsome, spacious plaza in front of the gate, which is used as a meeting place and by street vendors to display their goods. The road to Damascus used to begin here, hence its name. Since the same route leads through the town of Nabulus, it is called Nabulus Gate (Sha'ar Shekem) in Hebrew. Christian tradition has it that St. Stephen was martyred at the site and in the Byzantine period (324 638 CE) the gate was named after the saint.

The Damascus Gate dates from the Ottoman period (1517–1917) and is built on the remains of an earlier, Roman entrance, which was unearthed during recent restoration works and can now be visited by

the public. Designed for defense purposes, the gate's doubly angled entry prevents a straight passage and leads directly to the Muslim Quarter's bazaars inside the walls.

The Dung Gate, on the southeastern side of the Old City, is also called Bab el-Silwan, since it over-looks the Arab village of that name. The gate leads straight to the Western Wall. According to legend, it was through this gate that Jerusalem's Christian inhabitants used to take their garbage to be dumped on the Temple Mount during Byzantine times. The original Dung Gate, from the Second Temple period (538 BCE - 70CE), was situated near the Siloam Pool.

The Golden Gate or Mercy Gate was built by the Omayyads in the 7th century on the site of the original (Shushan) entrance to the Temple and is the only gate on the Temple Mount's eastern wall that forms part of the city walls. It has been blocked since 1530, when the Muslims allegedly wanted to prevent the coming of the Messiah, who, according to Jewish belief, will enter through this gate. The dead will be resurrected on this day, and the Jewish cemetery on the Mount of Olives faces the Golden Gate for just this reason.

Herod's Gate, due to the flower ornament above it, is also called the Flower Gate, and it leads directly into the Muslim Quarter. Identifying a close-by structure as the palace of Herod Antipas - to whom Jesus was sent by Pontius Pilate (Luke 23:7), Christian pilgrims named it Herod's Gate. Originally, it was a wicket opening through the tower to ease the flow of traffic on the northern side of the Old City's walls, east of Damascus Gate. The present gate dates from 1875, when the old entrance was closed.

The Jaffa Gate got its name from the road that once led from here to the Mediterranean port of Jaffa. It is the busiest entrance to the Old City and the easiest to reach from western Jerusalem. Protected by a heavy wood and iron door, Jaffa Gate - with its gate-house strategically built at an angle - leads either directly into the western part of the Arab bazaars, or south, into the Armenian quarter. The wall alongside was torn down in 1898 to allow Kaiser Wilhelm II of Germany to enter in his carriage, and the opening is now taken advantage of by the few cars and taxis which drive in the Old City.

Jaffa Gate was built in 1538 on the ruins of an earlier Crusader gate, and it was through this gate that General Allenby led his troops into Jerusalem towards the end of World War I, almost five centuries later. When the Old City fell into Jordanian hands in 1948, Jaffa Gate was locked and walled in, until it was reopened and restored in 1967 following the Six-Day War.

The Lion's Gate, on the Old City's eastern side, derives its name from the double pair of lions (which are actually panthers) engraved on each side. The gate was built in 1538 by Suleiman the Magnificent, and today, it is also called St. Stephen's Gate by Christians believing that the saint was stoned to death here. In the Byzantine period, Damascus Gate was thought to be the site.



Lion's Gate



Damascus Gate



Jaffa Gate



Zion Gate

On Easter, the Christian procession following the Way of the Cross along the Via Dolorosa sets out at the Lion's Gate. In Arabic, the gate is named Bab el-Maryam, since according to Arab belief, the Virgin Mary's birthplace is located inside.

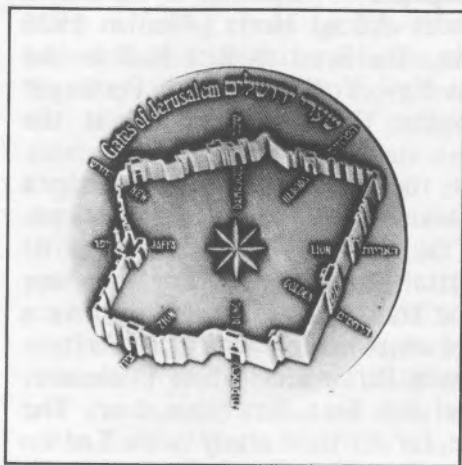
The New Gate, as its name suggests, is the youngest among the Old City's gates. It was opened at the northwestern corner in 1889 by Sultan Abdul Hamid, at the request of the European Powers who wanted to facilitate movement between the Old City's Christian Quarter and the new Christian buildings erected outside the walls. It is the simplest and least adorned of the gates and was blocked by the Jordanians in 1948, to be reopened in 1967.

Zion Gate derived its name from its placement – facing Mount Zion to the south of Jerusalem's Old City. Zion Gate allows direct access to the Jewish and Armenian Quarters. The gate is called David's Gate (Bab el-Daoud) in Arabic, since, according to tradition, King David is buried on Mount Zion. The many bullet holes with which Zion Gate is riddled bear witness to the heavy fighting that took place here during Israel's War of Independence in 1948.

A series of Israel's banknotes use the Gates of the Old City as the reverse motifs and could be used as the numismatic illustrations for this article. A perhaps more relevant illustration would be the "Gates of Jerusalem" State Medal issued by the IGCNC in 1981.

On the obverse, around the top rim, can be found the legend "Gates of Jerusalem" both in English and Hebrew. In the center is the North Star symbolically pointing in all directions, indicating that Jerusalem is the center of the world. Around the star, a sketch of the eight gates, whose names are marked in both English and Hebrew.

The reverse contains the verse *"Our feet shall stand within thy gates, O Jerusalem"*, Psalms 122.2, in Hebrew. Within a stylized gate, the Old City buildings are pictured on a sketched background. Around the medal's rim is the English translation of this verse.



A Violinist and Humanitarian

by Darryl Lyman

Yehudi Menuhin, violinist, was born of Russian immigrants in New York City on April 22, 1916. His father had originally transliterated the family name as "Mnuchin" before settling on the present spelling. Early in his parents' marriage, while looking for a place to live, they were shown a New York City apartment by the landlady, who, in ignorance of the young couple's background, tried to clinch the bargain by saying, "And you'll be glad to know I don't take Jews." Bitter at discovering in the New World the same hostility that drove them out of the Old, they found another apartment and vowed to give their children names that would proudly proclaim their heritage to everyone. Hence, the first child, a boy, was named after the Hebrew word meaning "Jew": Yehudi.

When Yehudi was two years old, his parents moved to San Francisco, California, and soon began to take him to concerts of the San Francisco Symphony Orchestra, where the boy's attention focused on the concertmaster, Louis Persinger. Fascinated by Persinger's violin solos, Yehudi asked for, and received, a violin when he was four years old. After one year of lessons from a local teacher, young Menuhin was accepted as a student by Persinger himself, who had studied with the famed Eugene Ysaie.

During the next couple of years Menuhin made some minor public appearances, culminating in his formal debut in early 1924 when his performance of Charles-Auguste de Beriot's Scene de ballet ("Ballet Scene") was inserted into a San Francisco Symphony Orchestra concert at the Oakland Auditorium.

The following year he performed with an orchestra for the first time (the Beriot work having been a nonorchestral piece) when he played Edouard Lalo's Symphonie Espagnole ("Spanish Symphony") with the San Francisco Symphony under Alfred Hertz. Also in 1925 he gave his first full-length recital, in the Scottish Rite Hall in San Francisco. Then, in 1926, he went to New York City with Persinger as his accompanist and made his debut there in a recital at the Manhattan Opera House.

In early 1927, on his first trip to Europe, Menuhin made a sensational Paris debut and began to take lessons there from Georges Enesco. Back in the United States in late 1927, Menuhin played Beethoven's Violin Concerto with Fritz Busch conducting the New York Symphony Orchestra at Carnegie Hall in New York City. As a result of that concert Menuhin became an overnight world celebrity.

In 1928 he resumed his lessons with Persinger in San Francisco, made his first recordings, and started his first American tour. The following year he returned to Europe for further study with Enesco and with Adolf Busch (brother of Fritz Busch).

Menuhin debuted in Berlin in 1928 and in London in 1929. Throughout the 1930s he toured extensively in Europe and the United States. Highlights of that period included a recording and a concert performance (both in England, 1932) of Edward Elgar's Violin Concerto under the baton of the composer himself.

During World War II Menuhin gave over five hundred concerts for Allied troops in many theaters of war, and he was the first artist to appear in the reopened Paris Opera immediately after the end of the German occupation in 1944. In July 1945, with the British composer-pianist Benjamin Britten as accompanist, Menuhin went to Germany to play for displaced people and survivors of the death camps. In November of that year he went to Moscow to help cement friendly relations between the peoples of Russia and America.

In 1947 Menuhin became the first Jewish artist to perform with the Berlin Philharmonic Orchestra under the conductor Wilhelm Furtwangler after the war. The violinist was much criticized, especially by Jewish communities, for appearing with Furtwangler, who had held his post during the Nazi regime. Menuhin, however, had acted partly out of his lifelong belief in the nobility of seeking conciliation rather than conflict, and partly out of his specific belief that Furtwangler had steered a middle course in which the conductor's main fault was in assuming that, in Menuhin's words, "the power of music" was "proof against contamination" by the Nazis.

Shortly after the Furtwangler performance, Menuhin went to Berlin's Deuppel Center, a camp for displaced people, mostly Jews. At first he was booed, hissed, and cursed. But after he explained why he was in Germany to show that Jews would not imitate the hate-filled mentality of the Nazis and "to show how false was Hitler's caricature" of Jews - the people began to cheer him.

In 1950 Menuhin made the first of his many visits to Israel. He gave twenty-four recitals in twelve days. At first he sensed a tenseness toward him by the Israelis, but by the end of the tour they were offering only goodwill. However, further conflicts between Menuhin and some Israelis flared up in 1967 and 1974-75. After the Six-Day War in 1967, he gave concerts in Arab-speaking countries for the benefit of Arab refugees. In late 1974, after the general assembly of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) had censured Israel for its treatment of Arabs, many Jewish musicians wanted the International Music Council (ICM, a subsidiary of UNESCO) to sever its connections with the parent body; and the Israeli ICM delegation itself issued a written statement censuring the UNESCO condemnation of Israel. Menuhin worked tirelessly for moderation and tolerance on both sides. The immediate problem was finally resolved - at least in the ICM ranks - and the Israelis retracted their statement of censure.

In further pursuit of his aim of international brotherhood, he made one of the earliest postwar concert tours of Japan by an American

in 1951. In 1952 he made his first visit to India and became fascinated by its yoga and its philosophy as well as its music. Soon he was bringing Indian musicians to the United States and was encouraging, and collaborating in, the performance of Indian music in Western culture; he has performed many times with the famed sitarist Ravi Shanker. Also, the efforts of Menuhin were largely responsible for the cultural exchange between the United States and the Soviet Union in 1955, accounting for the first American visit of the Soviet violinist David Oistrakh.

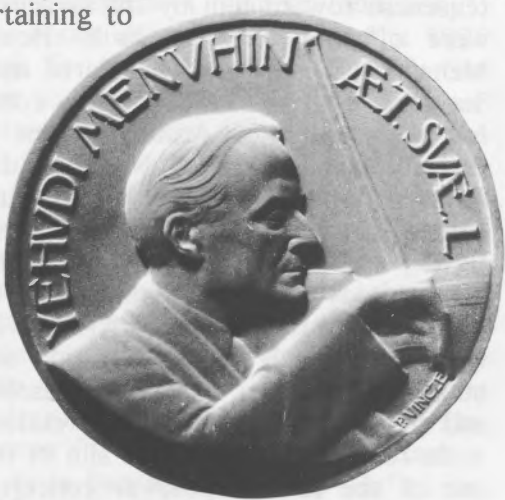
In 1959 Menuhin settled in London and began to diversify his musical activities. One of his major interests has been directing music festivals: the Bath Festival (1959-68), the Windsor Festival (1969-72), and the Gstaad (Switzerland) Festival (since 1956). In 1958 he formed a chamber orchestra for the purpose of recording Bach's Brandenburg Concertos. The group functioned so well that he took it to the Bath Festival a few months later and named it the Bath Festival Orchestra. Since 1968 the ensemble has performed under Menuhin's own name, with him as conductor or soloist-conductor. He has also guest-conducted many of the leading symphony orchestras in Europe and America.

In 1963 he founded a boarding school for musically talented children: the Yehudi Menuhin School of Music in the Kensington district of London. In 1964 he moved the school to the estate at Stoke d'Abernon, on the Surrey side of the city, where the institution is still active.

He has also fostered other educational facilities, has served as president of the Royal Philharmonic Orchestra since 1982, and has appeared regularly on British and American TV. He has made numerous educational films on violin playing and he supplied the violin music for the soundtrack of the commercial movie "The Magic Bow" supposidly a bio-picture on the life of Paganini. He has also written several instructional manuals pertaining to the violin and viola study.

Menuhin is a world citizen with a wide range of non-musical interests. He actively supports over two hundred organizations around the globe including, the American-Israel Society, Meals for Millions, Fellowship of Reconciliation, and League of Non-Violence.

Jewish medallist Paul Vincze engraved a medal for the 50th birthday of Yehudi Menuhin, which serves as the numismatic illustration for the article.



Simon Elder von Laemel by Meyer Kayserling

Simon Elder Laemel, an Austrian merchant, was born at Tuschkau near Pilsen, Bohemia on Aug. 28, 1766. Early bereft of his father, he quickly developed an inclination for mercantile pursuits, so that, when only twenty-one years of age, he established a wholesale house in Prague which soon ranked among the most important in the country. He encouraged improvements in the breeding of sheep, and also introduced new methods in the carding and manufacturing of wool.

Prompted by feelings of patriotism, Laemel rendered his country valuable services, especially during the Napoleonic war. He, and other merchants and traders, secured part of the captured Danube merchant fleet by purchasing it back from the French. In 1801, he purchased all of the stocks containing salt, flour, and wheat which had been seized by the French, and in 1805 he bought all the artillery pieces taken by the enemy, thereby saving Austria more than 3,000,000 gulden. In 1809 he negotiated the purchase of 450 tons of biscuit for military provisions, declining to accept any profits or commission.

Laemel gave further evidence of his devotion to his emperor and his country by lending the government large sums of money. In order to facilitate the withdrawal of the French troops from Vienna, in 1809 he loaned to the state his entire fortune.

In view of his recognized services, Laemel requested permission to purchase a house in Vienna, but on March 17, 1811, Emperor Francis I, declined to grant this petition. In the same year, however, Laemel was elevated to the hereditary nobility, affixing the word "von" to his name. Shortly afterwards, he and his children were given permission to reside in Vienna. It should be noted at that time Vienna hardly tolerated any Jews living in the city. In 1818, Field-Marshal Prince Schwarzenberg appointed Laemel commissary of the army.

The Free State of Saxony as well as Austria profited by Laemel's services, and several autograph letters from the kings of the former country testify to him of their esteem. His endeavors were the cause, at least indirectly, of the abolition of the body-tax (*Leibzoll*) in Saxony.

Laemel was ever active in his efforts to ameliorate the sad condition of his coreligionists. He upheld Jewish tradition, supporting scholars and all charitable causes. In 1817 he succeeded in having the taxes of the Bohemian Jews reduced, and was assured at the same time that they would shortly be abolished altogether. He did not seek to escape this taxation himself, even when he removed to Vienna. A few years before his death he endeavored to bring about the abolition of *more judaico*, the medieval Jewish oath.

Von Laemel's son, Leopold (1790-1867), who lived in Prague, was one of the most important financiers in the Hapsburg Monarchy.

From 1825 he directed the savings bank, and was on the board of the *Elbe-Elbescchiffahrtsgesellschaft* (navigation society) and was among the founders of the Bohemian Western Railway. In 1831, he granted the government a loan of 20,000,000 florins. He was among the founders of the Vienna Creditanstalt and was also active in Bohemian political life, serving on the "Diet" where he pressured constantly for liberal reforms. He was also among the initiators of the *Verein fuer geregeltten Gottesdienst* (The Association for Orderly Divine Services). He also was among the originators of the *Teplitz-Sanov* (Teplitz Jewish Hospice).

In 1856, Laemel's daughter Elisa Herz, who became baptized when she married a non-Jew, sent the Viennese poet Ludwig August Frankl to Jerusalem to found, in the memory of her father, a school which at the time became known as the *Simon Edler von Laemel's Stiftung*. This school is still in existence, but is now known as the Laemel School. It was the first Jewish secondary school to be established in Jerusalem.

In defiance of her religious conversion, Elisa Herz was an active philanthropist for many Jewish causes. She instituted, among many others, a foundation for Talmudic students from her father's native city in Western Bohemia.

Simon von Laemel, a true patriot despite his country's restrictions on his religion and coreligionists, died in 1845.

The numismatic illustration is a commemorative memorial medal of Von Laemel. This medal, which shows a portrait of Von Laemel, was sculpted by Jakob B. Rezek in 1845. Rezek was a Bohemian Jewish medallist of considerable talent, who was born in 1805 but died in 1847, just two years after he sculpted this medal.



Simon von Laemel, Austrian financier and communal leader. Jerusalem, J.N.U.L., Schwadron Collection.



Julius Popper, Jewish Adventurer by Edward Schuman

All over the world, the Republic of Argentina made newspaper headlines when word that an expedition to Tierra del Fuego had brought back reports of gold embedded in the sand and rocks on its beaches. And akin to the 1849 discovery of gold in California, people were uprooting themselves to make the long journey to the lands near the bottom of the world.

Among those reading of the discovery was a Rumanian Jew named Julius Popper. He was born in Bucharest in 1857 where his father was employed as principal of the first Jewish school in the city, but otherwise very little is known of his early life. It is said that he attended an engineering school in Paris and afterwards was on a world trip when he heard about the gold deposits discovered on Tierra del Fuego. It is known that arrived in Buenos Aires at the heat of the "gold rush in 1885.

Tierra del Fuego is sometimes called "Land of Fire" because the Indians who lived there usually kept several large fires burning constantly as means to warm themselves. The area consists of a group of islands at the southern most tip of South America which are separated from the mainland by the Straits of Magellan. These islands were discovered by Magellan in 1520, when he sighted the large burning fires, but the lands were left to its Indian inhabitants until the 19th century.

Tierra del Fuego was charted by the British and then, from the 1880s, settled by Europeans and Latin Americans, who were attracted by its potential for sheep farming and the prospect of gold. Today, Argentina owns the eastern part of Tierra del Fuego, which is the largest island totaling about 18,000 square miles. Chile owns the western part. There are also several smaller islands in the group which retains the name of the larger island.

Julius Popper made his first expedition to Tierra del Fuego early in 1886 as the representative of a major mining company. He obtained government approval to lead the explorations in the northern part of the country, taking with him a group of armed men. He became the first explorer to lead an expedition from Bahia Porvenir on the western side of the island, through snow and brush, to the Atlantic coast, where he made his discovery of gold at Bahia San Sebastian.

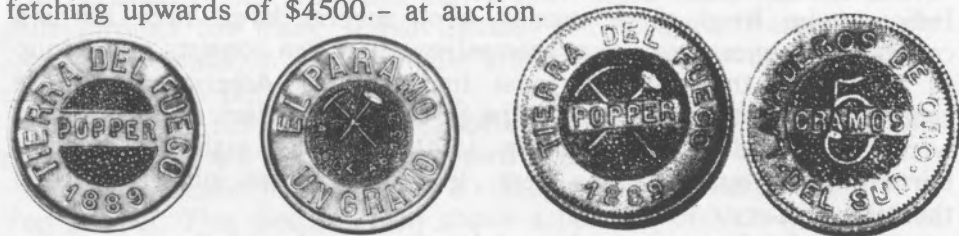
Six months later, on his return to Buenos Aires he was the talk of the town - not a little thanks to the inflated publicity he gave to his own adventures.

By July 1887 he established the Gold Washers Company of the South and founded a well-organized mining establishment in San Sebastian Bay with gold washing machinery he devised. He was producing between half a pound to eleven pounds of gold daily. But the greater his success, the greater was the threat from poachers, and

he had to hire twelve gendarmes just to protect his camp from both the local Indians and from jealous white settlers. He continued to expand his interests in the region, building several washeries, to which he gave Rumanian names.

Popper's problems with the poachers continued and in 1888 he had to use force to drive a group of Chilean poachers off his land. Their retaliation in destroying his washery led to the Battle of Beta Creek and as a result of his victory, Popper became the virtual sovereign of the northern half of the island. He was known as "The Dictator of Tierra del Fuego" and now commenced to issue his own gold coinage of one and five grammo pieces.

One side of the coin displayed the inscription "Tierra del Fuego - Popper 1899" and the other "El Paramo" (the name of his camp where he had the coin stamping press) with a background of crossed shovel and pick. El Paramo was the name of the camp in which he had his coin stamping press. He issued these coins in One Gramo and Five Gramos denominations. These extremely rare issues have major Judaic as well as Latin American interest with the Five Gramos issue fetching upwards of \$4500.- at auction.



However, all did not remain peaceful as his plants could not yield enough profit and he was compelled to close the company at the end of 1889. His brother Max took over the running of the El Paramo camp. Julius Popper returned to Buenos Aires where he established himself as an intellectual and literary figure.

He was dogged by a series of lawsuits brought by creditors and was strongly criticized for his high-handed business practices. Various ambitious projects which he devised did not get off the ground and many people lost money on his schemes. Julius Popper had the gift of gab, and he was never adverse to heaping praise on himself and his deeds. It became almost impossible to tell fact from fiction because of his exaggerations.

When he died in 1893, the notations on the coroner's verdict was heart failure, but, according to rumor, he had been killed by one of his enemies from the north. While he was praised in local newspaper obituaries, the London Jewish Chronicle wrote "Foul play has been hinted at, and if true, it was a fitting end to an unscrupulous adventurer."

Aside from the coins, Julius Popper also issued a 10c postage stamp for mail to the mainland. The cancellation mark carries the inscription "Colonia Popper."

Rabbi Raphael Haym Isaac Carigal by Edward Schuman

From time to time, early North American congregations received visits from Palestinian rabbis, who crossed the hazardous oceans to collect funds for their impoverished communities in the Holyland. One such rabbi was Raphael Haym Isaac Carigal, the emissary of the Hebron Jewish community. His name has also been written as Carregal, Caregal, Carrigal, Karigal, Karigel, Karigol or Kargol.

Carigal, who was born in Hebron in 1733, was ordained as a rabbi in 1750 at the age of seventeen. His father, Rabbi Hayyim Moses Ben Abraham Carregal flourished in Palestine at the beginning of the 18th century, but lived in Holland for a time, where he was engaged in the gathering of funds for Jerusalem. The son, who followed his father's foot-prints, was sent by the Hebron Jewish community in 1754 as an emissary for the destitute Jewish communities in the Near East. It can be said of Rabbi Carigal, that in the years of service to his community, he traveled more extensively than any other emissary, usually remaining two years in each place. He visited Constantinople from 1754-1756. In 1757, he visited Europe, and again returned to Italy during 1759 and 1760. Carigal arrived in Curacao, West Indies in 1761 and was at least the fourth emissary from Hebron to visit the island from 1750. The community, which was then the largest Jewish center in the Americas, conducted a massive appeal for his mission. He also became engaged as its visiting rabbi at the sum of 750 pesos annually, until then the highest salary paid a sage in the Americas.

In 1764, he returned to Palestine and four years later again departed for Europe. In London, where he remained for two and one-half years (1768-1771) according to his own statement, he became engaged as an instructor in Talmud at an annual salary of £100 sterling. He again journeyed to the Caribbean Islands, after which he arrived in Philadelphia in 1772. He spent some time in this city and in New York arriving in Newport in March where he stayed as the guest of the community.

He preached in the synagogue of Newport, Rhode Island, on May 28, 1773, the first day of Shavuot, in the presence of the governor of Rhode Island and two magistrates. This sermon, written in Spanish, was translated into English and was published by Abraham Lopez (Newport, 1773). It being the first such sermon from an American synagogue to be published.

While in Newport, Carigal became an intimate friend of the Christian Hebraist Ezra Stiles, later to become the president of Yale College and professor of ecclesiastical history and divinity. They studied together, discussing the exegeses and interpretations of messianic passages of the Bible, and later corresponded, mostly in Hebrew.

Ezra Stiles, in his diary, speaks lovingly and admiringly of his Jewish friend; giving a long account of his dress, manner and character; and in a series of entries occupying many pages of his day-book, draws up a complete memoir of Carigal's career in Newport. These records are among the Stiles papers at Yale University.

Carigal attended several church services in Newport, and was present when a sermon on the "Chosen People" was presented. Likewise, the minister of the church attended the Rabbi's synagogue services. Carigal was considered to be extremely liberal for his time. He advocated love and brotherhood among all mankind.

Stiles became his great admirer and frequently praised Carigal as an erudite Talmudic scholar and a man of experience and dignity. They maintained an extensive correspondence over the ensuing years.

On July 21, 1773, Carigal left for Surinam, sojourning there for over seven months before departing for Barbados, where he was engaged as hakham and officiated until his death. He left a widow and son in Hebron when he passed away in Barbados on May 5th, 1777.

The numismatic illustration for this article is the Rabbi Carigal medal from the Medallion History of the Jews in America. The medal, sculpted by A.I.N.A. member Karen Worth, portrays Rabbi Carigal wearing the characteristic fur cap and robe in which he appeared before colonial American congregations.



A
S E R M O N
Thomas H. Webb
PREACHED AT THE
S Y N A G O G U E,
In NEWPORT Rhode-Island,
CALLED—
"The SALVATION of ISRAEL :"
On the Day of PENTECOST,
Or FEAST of WEEKS,
The 6th day of the Month *Sivan*,
The year of the Creation, 5533 :
Or, May 28, 1773.
Being the ANNIVERSARY
Of giving the LAW at Mount Sinai :
By THE VENERABLE HOCHAM,
THE LEARNED RABBI,
HAIYM ISAAC KARIGAL,
Of the City of HEBRON, near JERUSALEM,
In the HOLY LAND
NEWPORT, Rhode-Island : Printed and Sold by
S. SOUTHWICK, in Queen-Street, 1773.

CLUB



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Editor

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INS OF LONG ISLAND - The June meeting, the last before summer break, had Father's Day as its exhibit topic: Abraham, Moses, Herzl, Maimonides, Ben Gurion, Weizman, Bram and Montefiore. (Anyone catch that all too familiar name?). Included in INSLI's newsletter: "The way to a Man's Heart is a saying everyone knows. The "Settlement Cookbook", for decades a popular wedding gift for Jewish brides, was originally published as a German Jewish cookbook. Written in 1901 by Mrs. Simon Kander, who founded the Milwaukee Jewish Mission to provide aid to Eastern European immigrants, the cookbook was an outgrowth of cooking classes for young girls. By 1912 the book was in its 6th printing & had generated enough profit to purchase a new community center for the mission. Rights to the cookbook were bought by Simon & Schuster in 1965."

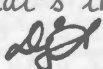
INS/ICC OF LOS ANGELES - If you were one to notice a little difference in the name title here you are a very aware person. It was recently voted on by motion (INSLA) to accept the offer of ICCLA (Israel Coin Club of Los Angeles) to merge the two organizations. (ICCLA is the first Israel coin club in the United States, founded in 1965 and was in existence for two years before the emergence of AINA). The Yahalom's presented part II of a videotape on Jerusalem at the June meeting, part I was shown in April. The July meeting will be the first official "joined" meeting of the two clubs (INSLA/ICCLA). For the special occasion, a very special speaker will be on hand, Alex Shagin, whose topic will be "Jewish Subjects on Medallion Art". Alex is not only a very well known sculptor and medallist and recipient of numerous awards, he is also a club member. His presentation of how medals are made, from beginning to end, is not only educational but very entertaining.

INS OF MICHIGAN - Member Kay Briggs presented her video travelog on "The Danube and Istanbul - Turkey" at the May meeting. Included were beautiful scenes of Istanbul, a Turkish belly dancer as well as Russian singers and dancers. In June, something different and special for paid up members occurred: the annual social was held (instead of having it in the middle of winter with ice and snow). The event was held at the Mayfair Room in Farmington Hills and marked the last meeting until September.

INS OF NEW YORK - Exhibit topics for the May meeting were: English and French examples of Jewish numismatica, bronze minuaē coinage of Ceasaria, 1973 50 Lirot, 1969 Shalom commem in silver & gold, and Karen Kayemeth - Knesset medals or tokens. For June: American Jewish engravers & sculptors, Crusader coinage, American Jews on paper money, 1970 Mikveh commem, American Jewish people, places, events & medalists' on medals or tokens. No more meetings until September.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - The June meeting was held a week later than usual because of the New York Int'l Coin Convention held at the Vista Hotel in the World Trade Center June 7-9. To stray from the usual program study format, June was "My Favorite and/or Most Beautiful Coin and/or Medal and Why", sharing and showing. June was also different in that it was the last meeting until September, a first for WINS in 22 years.

MOMENTS IN THOUGHT - "Man does not live by bread alone. He has to handle some hot potatoes, know his onions & be worth his salt. No wonder man is in a stew." (Gil Stern, WSJ)... "Laughter is the best medicine for a long and happy life. He who laughs -- lasts." (Wilferd Peterson). "Retirement means the wife gets half the money and twice the husband." (unk).. "You only live once -- but if you work it right, once is enough." (Joe E. Lewis). "Good friends are like good wine -- better with age and a complement to any meal." (unk). "Man does not live by words alone despite the fact that he sometimes has to eat them." (Adlai Stevenson).

COMMENTS FROM DJS: The struggle for maintaining a club is getting stronger and harder. Obtaining good educational programs is even more so. Conventions, associations and clubs are all having the same types of problems. Is our beloved hobby really disappearing? What's the answer - no one seems to know. Be well, be happy... 

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